

#165 The Uniting of the WCC and Catholic Church

1 MATTHEW 13:24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then, hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

2 This morning I would like to read from paragraphs 9 and 10 again because I just received some information this week on what is happening in the World Council of Churches which brother Branham speaks about in these two paragraphs. So let me first read from paragraphs 8-10 and then we will bring out what is happening concerning this merger of all the churches into one super church.

3 8 All right, I predict that the two denominational groups, Pentecostal and the Evangelical groups, will work together in a denomination, will unite themselves together, and will become a member (all of them) of the Federation of the Council of Churches or the Council of Churches. They already belong to it, all of them. And there will come through them a forcing or a boycott, that'll stop everything but what belongs to that union of churches. That's what the Bible said that there would be a boycott, even to such a way it would cause people to not buy or sell unless they had received this, the mark of the beast, which is Romanism, and the image of the beast, which is Protestantism, that the image... The beast had power, authority to give the image life to speak, and it did. And that's the Confederation of Churches, when they confederate themselves together.

4 The World Council of Churches was formed in 1948 at the close of the second world war, and the resolution expressed by the founding Assembly at Amsterdam in 1948 - "We intend to stay together" - has been maintained. What is interesting to note is that in 1950 there were worries that this worldwide organization was moving towards becoming one big super church, so the

5 In 1950, the WCC Central Committee, meeting in Toronto, formulated a text on "The Church, the Churches and the World Council of Churches", which The first makes five declarations about what the WCC is not:

6 It is interesting to note that the early intention was not to create on superchurch but in reality that is what is happening today.

7 I have listed below the family groups of World Council of Churches members and as you can see what brother Branham declared back in 1962 has already taken place with members coming from the two main protestant groups of Pentecostals and Evangelicals. The list includes 349 churches of which the main families are:

8 African Instituted churches

9 Methodist churches

- 10** Anglican churches
- 11** Moravian churches
- 12** The Assyrian Church
- 13** Orthodox churches eastern and oriental
- 14** Baptist churches
- 15** Old-Catholic churches
- 16** The Catholic church
- 17** Pentecostal churches
- 18** Disciples of Christ / Churches of Christ
- 19** Reformed churches
- 20** Evangelical churches
- 21** The Salvation Army
- 22** Friends (Quakers)
- 23** Seventh-day Adventist Church
- 24** Holiness churches
- 25** United and Uniting churches
- 26** Lutheran churches
- 27** Free and independent churches
- 28** Mennonite churches

29 Now, in getting back to what Brother Branham is telling us in The Spoken Word is the original Seed, we pick up at paragraph 9 Now, there's many young people here. I don't know; Jesus may come this afternoon; He may come next year. I don't know when He will be coming. But remember, if I do not live to see that day of His coming, which I hope that I will, and somehow believe I will... Now if I do not see it, do not let this Word ever depart from your ears and your heart. See? Just remember, I speak in the Name of the Lord. Now, I believe with all my heart, that's the way it'll wind up. There will be like a union, a boycott. All such places as this here will be closed down. And you'll not be able to speak unless you got a permission or a license from this federation of churches to hold a service. 10 It's almost... it shows it does that now even in the denomination. It shows where it's at. Yes, sir, you have to have it. And that's where it'll wind up at. That's my prediction, as a servant of Christ through the understanding that I have of the Word and the inspiration; that's where it'll come. All signs are pointing to the end. I just got through speaking on that...

30 The world is Falling Apart 63-1127 157 We so hear so much about this new system going to bring, the religious system, you know, going to bring peace upon the earth, when the Catholic and all the Protestants unite together. Some of them believe in Divine healing, some don't believe, and some believe this, and some believe that. And you have to forfeit your big fuss you been fussing about all the time, your evangelical belief, to get into the World Council. And every denomination will have to come in there.

31 Why it had to be shepherds 64-122 67 And we could say as much for today, or in any age. It was the same things in the days of Martin Luther. Same thing in the days of John Wesley. It was the same things in the days of the Pentecostals. But God stops for no man's organization! He moves His Spirit right on to vindicate His Word! It would a-had to be and come in the class of their own council or they wouldn't receive It. As they're so headstrong today, all the churches, that they are "going to do such-and-such, and unite all the churches together." If they're looking for a messenger now, who can unite all the Protestants, Catholics and Orthodox, everything together, make one great church.

32 [There is a Man here that can Turn on the Light](#) 64-0125 121 This great council has moved around, to unite all the Protestants together, this ecumenical move. And what is it doing? It's blackening out the very Word, itself, and the Word is Christ.

33 The latest communiqué from the World Council of Churches is called, "Called to be one church", and they are pushing pretty hard now to bring the church together with the Catholic church. I will read parts of this article to you and highlight points in it which reflect this One World Church ideology. You can get the article by clicking on the link below:

34 <http://www.oikoumene.org/en/news/.html>

35 PORTO ALEGRE, Brazil -- Delegates at the 9th General Assembly of the World Council of Churches (WCC) adopted on the last day of the gathering, Feb. 23, a document that is "An Invitation to the Churches to Renew Their Commitment to the Search for Unity and to Deepen their Dialogue."

36 Prepared by the WCC's Faith and Order Commission and formally titled "Called to be the One Church," the document recapitulates previous work and statements on unity as a divine gift and calling, based on the common faith confessed in the Nicene-Constantinopolitan Creed and on common baptism. It concludes by addressing ten questions to be addressed by the churches between now and the next Assembly

37 Days earlier at the Assembly, the document was the centerpiece of reflection in a plenary session titled "Church Unity: Claiming a Common Future." Several leading theologians addressed the theme of church unity.

38 Now, I want you to Catch the wording of this unity. It is based on a belief in a triune God and a baptism in titles of that triune God.

39 Document date: 23.02.2006

40 An invitation to the churches to renew their commitment to the search for unity and to deepen their dialogue

41 WCC Assemblies have adopted texts offering a vision, of "the unity we seek"

42 1. We, the delegates to the Ninth Assembly of the World Council of Churches, give thanks to the Triune God, Father; Son and Holy Spirit, who has brought our churches into living contact and dialogue. .3 We reaffirm that "the primary purpose of the fellowship of churches in the World Council of Churches is to call one another to

visible unity in one faith and in one eucharistic fellowship expressed in worship and to advance towards that unity in order that the world may believe".

43 3. We confess one, holy, catholic, and apostolic Church as expressed in the Nicene-Constantinopolitan Creed (381). The Church's oneness is an image of the unity of the Triune God in the communion of the divine Persons.

44 5. We affirm that the apostolic faith of the Church is one, as the body of Christ is one. Yet there may legitimately be different formulations of the faith of the Church. The hope of the Church is one. Other differences that divide the Church must be overcome ...so that separation and exclusion do not have the last word. God's "plan for the fullness of time [is] to gather up all things in him" . Notice they are using Scripture like Satan did to promote this gathering together, but forget that the tares are gathered together first.

45 6. The Catholicity of the Church expresses the fullness, integrity, and totality of its life in Christ through the Holy Spirit in all times and places. This mystery is expressed in each community of baptized believers in which the apostolic faith is confessed and lived, the gospel is proclaimed, and the sacraments are celebrated. Each church is the Church catholic and not simply a part of it. Each church is the Church catholic, but not the whole of it. Each church fulfills its catholicity when it is in communion with the other churches. We affirm that the catholicity of the Church is expressed most visibly in sharing holy communion and in a mutually recognised and reconciled ministry.

46 8. Baptism bestows upon the churches both the freedom and the responsibility to journey toward common proclamation of the Word, confession of the one faith, celebration of one eucharist, and full sharing in one ministry.

47 9. Our common belonging to Christ through baptism "in the name of the Father and of the Son and of the Holy Spirit" enables and calls churches to walk together, even when they are in disagreement. We affirm that there is one baptism, just as there is one body and one Spirit, ... In God's grace, baptism manifests the reality that we belong to one another, even though some churches are not yet able to recognise others as Church in the full sense of the word.

48 12. Paragraph 12 deals with the mutual responsibility of each church to the whole church family, and have not always been able to articulate the factors that keep them apart and they close this paragraph by stating it is now time to take concrete steps together.

49 In 2005 another document was written as a result of the workings between the WCC and the Catholic Church.

50 Document date:21.11.2005

51 On 17-19 November 2005, 28 participants, invited by the World Council of Churches and by the Pontifical Council for Promoting Christian Unity, gathered at the Ecumenical Institute of Bossey, Switzerland, the site of the first Joint Working Group meeting in 1965. The purpose of the meeting was to mark the 40th anniversary of the Joint Working Group at a transitional moment in the ecumenical movement. The consultation reflected on the role and mandate of the Joint Working Group and the ways in which the Group could continue to strengthen the relationship between the World Council of Churches and the Roman Catholic Church.

52 "The very fact of the establishment and continued co-operation between the Roman Catholic Church and the World Council of Churches for 40 years must be considered one of the significant achievements of the modern

ecumenical movement. The slow but persevering establishment of a relationship in which the World Council of Churches and the Catholic Church have found in one another a trusted partner has been perhaps the most enduring achievement of the past four decades."

53 The decree *Unitatis Redintegratio* of the Second Vatican Council noted that the call to full visible Christian unity can be fulfilled only by the joint efforts of churches working together. The Joint Working Group has sought to play this role over the years, as well as that of calling the churches to recover and reaffirm the original vision and goal of the ecumenical movement.

54 "The task of the Joint Working Group has been one of providing a common witness to the enduring commitment of the two parent bodies to cooperate in pursuing a common ecumenical vision. The Working Group", it said, ..."has proved to be an effective expression of the desire of both parties for an ongoing collaboration and partnership. "

55 "The Article spoke of the a common vision" and a "shared spiritual commitment". but "It was felt that the Joint Working Group should not duplicate the work of the Faith and Order on doctrinal questions. On the other hand, the Joint Working Group has a role to play in providing reflection on the pastoral dimension, and must decide whether it can make a particular contribution in a given area (cf. Eighth Report, p. 29) either by asking a specialized body to undertake a study or by itself organizing a study on its own. This method may continue to be fruitful, because the Joint Working Group has an enabling function for the parent bodies.

56 As for implementation, the style of communication should be that of advocacy aimed at enabling the churches to receive, apprehend and affirm the material communicated. A change of name for the Group may be considered as a means of expressing the significance of this partnership.

57 Rome, Geneva 21 November 2005

58 The document also stated that the main two issues of concern in bringing the two Groups together is Migration and Youth, which were explored as elements of the work of this JWG mandate. The present global phenomenon of migration is changing the face of the local church in many places of the world. The WCC and Catholic church see this both as a challenge and an opportunity for deepening Christian ecumenical relations across boundaries of nations and cultures. In other words, they will use the mass migrations of people around the globe to further their objectives. Why do you think the Congress who is 30 % Catholic isn't doing anything about the illegal alien explosion in this country.

59 Roman catholic 30.1%

60 Baptist 12.4%

61 Methodist 10.7%

62 Presbyterian 8.1%

63 Anglican/Episcopal 7.1%

64 Lutheran 4.5%

65 Now, these 6 denominations alone make up 73 % of our congress and these are all members on the World Council of Churches, and there are others with less numbers but when added together makes up another 7% or so

that are WCC members so you are looking at 80% or greater whose members are in the WCC churches. Plus Jewish members who make up another 8.3%, so the norm in this country is a member of a church that is a member of the WCC. So I do not believe there is anything that would hinder laws to be written to enforce such membership on all those who profess to be Christian. And you can see that the makeup of the WCC and Catholic unity is based on baptism in titles and the trinity.

66 Then in paragraph 11 of The Spoken word is the original Seed brother Branham continues saying, I believe it is 68,000,000 on the martyrology that the Roman Catholic church has put to death since Saint Augustine of Hippo. Sixty-eight million Protestants has been killed and recorded on the record of the martyrology by the Catholic church because of disagreeing with her doctrine. No wonder the Bible said, "In her was found the blood of every martyr." Now, didn't Jesus say there would come a time they would kill you, thinking they were doing God a service; and they are sincere about that. They're not hypocrites. They believe that; they're taught that. And when that Word... When that Word is planted there, it has got to bring a crop. Sure it has. Remember, we're staying with the Seed. That's our text, our Seed. The spoken Word of God is a Seed. See? It's got to come back to this Word, and that Word will produce what It says.

67 Notice that devilish spirit, killing because they disagreed with her doctrine.

68 Questions and answers COD 64-0823M P:154 276. Brother Branham, will the Bride go through the persecution as the early apostolic church did? No, I just explained that a few minutes ago. No, next thing is a rapture now. Remember, we're at the promised land; we're at the border. You understand the march of Israel?

69 Feast of the trumpets 64-0719M P:75 Well, what has it done? In the cunningness, as He said, he'd come in like flatteries. And what has he done? He's bringing the Protestant ecumenical council of the world churches, the spirit of antichrist, upon both of them, bringing them to the slaughter, just like they did the other in a hour to call the Bride. How? Loosed in the ecclesiastical church, spirit. Loosed upon what? Not upon the denominations, upon the Bride. But here you'd get it; the Bride will not go through that time. The Bible says not. The church will, but not the Bride. Can't you see? Ministers, can't you see that, brethren? You say the Church has to go through the persecution for the--for the perfection of it. The Blood of Jesus Christ perfects the Bride. A man who chooses a wife don't put her through a lot of punishment; he's already found grace to--with her; she's found grace with him. He--he engages to her. And if there's anything, he'll keep her from every place to turn her hand. His grace is so great upon them, and so will it be upon the Bride, and so is it on the Bride.

70 Feast of the trumpets 64-0719M P:69 You remember the vision the other day? Remember the preview of it? How many remembers Sunday 'fore last? How there it was exactly come by; we seen it exactly, seen that dirty, filthy thing come up called the church (vulgarity is to the extreme), and that little Bride of every nation, each one of them dressed like their nation they come from, just perfectly, walking before the Lord. You notice, there'll be a time some time when they'll say, "Well, I thought the Church was to go before the persecution. I thought there's a rapture." "It's already passed and you knew it not." That's what He said about John one time, you know. Said, "How--why say the prophets that a--the scribes that Elias must first come?" He said, "He's already come." And even the disciples didn't know it. "They done to him what they listed." The rapture will be the same way. In--in a hour... He's promised to do that. He didn't promise to show Elias like that, but He promised to take the Bride like that--in a hour that you think not, just a change in a moment of a twinkling of an eye be caught away; then you're left. Then that's the time.

71 QA God being misunderstood COD 61-0723E P:26 140. Now, were the five of the virgins lost? I presume that they are asking the question, "the five virgins," the five wise and the five foolish. Now, if you were with us in the last teachings in Revelation, you find out there that those virgins, the--the five foolish virgins were not lost; but they were not permitted to go into the wedding supper, but they suffered persecution, and was martyred, and

raised again at the general resurrection in the last day. Those are the people where He separated the sheep from the goats (See?); they stood before judgment. You say, "Well, Brother Branham, don't we stand, the Church?" No, sir. We do not stand before the judgment. We are now standing before the Judgment. God put our sins upon Christ, and we... "He that heareth My Word (St. John 5:24) and believeth on Him that sent Me has Eternal Life, and shall not come into the judgment but has passed from death unto Life." No more judgment for the Church, it's took up in the rapture, and comes back to pass judgment upon the people who did not receive the Holy Spirit. Does not Paul say that he dares any of us to take a--a matter to the court, to the unjust magistrate, when, "know ye not that the saints shall judge the earth?" We will set with Christ and judge, kings, and priests, and judge these people that we preached to and told them about the baptism of the Holy Ghost and they refused to receive It. Think of it. No, they were not lost, but they will never be in the Bride. They were come in the second resurrection, but never be in the Bride, to be judged according to the way they treated the Light that they received. Now, that part will be up to Christ. They were not lost though.